



# CATHOLIC THEOLOGICAL UNION

**ANNOUNCEMENTS  
1971-1972**

**CHICAGO, ILLINOIS**

Incorporated by the State of Illinois,  
as an institution of Higher Education,  
November 27, 1967.

Approved as a Degree-Granting Institution  
by the Department of Higher Education,  
State of Illinois, September, 1969.

Associate Member of the American  
Association of Theological Schools,  
December, 1970.

Pre-Accreditation Status, American  
Association of Theological Schools,  
December, 1970.

Charter Member, The Chicago Cluster  
of Theological Schools, 1970.

Approved for Veterans' Benefits,  
Title 38, U.S. Code, Chapter 36,  
September 23, 1970.

Member of the National Catholic  
Educational Association, The Association  
of Clinical Pastoral Education, The  
Midwest Association of Theological  
Schools, the Association of Chicago  
Theological Schools.

# CATHOLIC THEOLOGICAL UNION AT CHICAGO



## ANNOUNCEMENTS 1971-1972

The Franciscans  
Sacred Heart Province  
The Passionists  
Holy Cross Province  
The Servites  
Eastern Province  
Society of The Divine Word  
Northern Province

5401 South Cornell Avenue  
Chicago, Illinois 60615  
(312) 324-8000



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## ACADEMIC CALENDAR

1971-1972

### *Fall Quarter*

Sept. 30-Oct. 1: Orientation for First-Year Students  
Oct. 1: Late Registration—Change of Registration  
Oct. 4: Classes begin  
Nov. 1: All Saints Day—No Classes  
Nov. 25-28: Thanksgiving Recess  
Dec. 2-3: Registration for Winter Quarter  
Dec. 8: Feast of the Immaculate Conception—  
            No Classes  
Dec. 13-17: Week of make-up Classes and Examinations for  
            Fall Quarter  
Dec. 17: End of Fall Quarter (4:00 P.M.)

### *Winter Quarter*

Jan. 3: Classes Begin. Late Registration.  
Feb. 4: CCTS Inter-School Workshops  
Feb. 22-23: Registration for Spring Quarter  
Mar. 10: Last Day of Classes for Winter Quarter  
Mar. 13-15: Winter Quarter Examinations  
Mar. 15: End of Winter Quarter (4:00 P.M.)

### *Spring Quarter*

Mar. 27: Classes Begin—Late Registration  
Mar. 30-Apr. 2: Easter Recess  
May 11: Ascension Thursday—No Classes  
May 15-16: Registration for Fall Quarter, 1972  
June 5-9: Week of make-up Classes and Examinations for  
            Spring Quarter  
June 9: End of Spring Quarter (4:00 P.M.)  
June 10: Final Convocation

## **GENERAL INFORMATION**



**HISTORY**

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**BUILDING AND LOCATION**

**LIBRARY**

**CLASSROOM FACILITIES**

**ATHLETIC FACILITIES**

**FEES**

## HISTORY OF THE CATHOLIC THEOLOGICAL UNION

The Catholic Theological Union is a product of the open-window attitude of Vatican Council II. The documents on the Church, Religious Liberty, Ecumenism, and the Church and the Modern World, charter a new age for the Roman Catholic Church. The seminary must reflect the new spirit.

At the same time, on the American scene, there was a growing demand for creative approaches to Roman Catholic seminary education. It was felt that the day of the isolated, small, often under-staffed seminary, had passed. Catholic seminaries would do well to move into collaborative arrangements in order to pool resources of faculty, library and finances. Also, they must enter into the main stream of American seminary education by ecumenical and educational contacts with Protestant seminaries. By and large, the Catholic Church in the United States is an urban institution. It was felt by many educators that the optimum location for the seminary is in a large city, near Protestant seminaries, and if possible, in a university environment.

In May, 1964, Cardinal Suenens visited the University of Chicago for a series of lectures and ecumenical dialogue. As a result of his visit, Dean Jerald Brauer of the Divinity School met with representatives of Catholic orders to discuss the possibility of a Catholic seminary in the environs of the University.

Three orders were intensely interested: the Servites, the Benedictines and the Passionists. In 1965, the Franciscans decided to join the planning, while the Benedictines withdrew.

The Franciscans of Sacred Heart Province had conducted St. Joseph Seminary at Teutopolis, Illinois since 1862. The Passionists of the Midwest Province, had opened their theologate in St. Louis in 1906. The Servite Seminary at Lake Bluff, Illinois, was successor to the first Servite Seminary in Chicago, dating from 1880.

A formal petition for approval of the proposed seminary was forwarded to Rome by Cardinal Cody in May, 1966. Upon favorable

reply from the Sacred Congregation of Seminaries, the Cardinal gave his approval for the establishment of a combined seminary of the three orders near the University of Chicago, in January, 1967.

Planning moved ahead very rapidly. General faculty meetings were held in May, 1967, September, 1967, and February, 1968. Committees for curriculum, administration, spiritual formation, and real estate, studied their respective areas.

A Board of Trustees was elected in August, 1967, and petitioned the State of Illinois for incorporation of a school of theology, the Catholic Theological Union at Chicago. After careful investigation of the purposes, faculty, library resources and financial assets of the proposed school, the State of Illinois granted corporate status to the Catholic Theological Union in November, 1967.

After prolonged study of sites and buildings, it was decided to purchase the Aragon Hotel, 5401 S. Cornell, in East Hyde Park, a location some eight blocks from the campus of the University. This 200 room hotel could be adapted for use during the initial years of the school. As the venture developed, planning would begin for a new building closer to the campus.

Catholic Theological Union opened its doors in the fall quarter of 1968 with a faculty of 24 and an enrollment of 108.

In July, 1969, the American Association of Theological Schools granted associate membership to Catholic Theological Union. After a hearing in September, 1969, the Advisory Commission on Degree Granting Institutions of the Department of Higher Education, State of Illinois, empowered Catholic Theological Union to grant the degrees of Master of Divinity and Master of Arts in Theology. In July, 1970, the Northern Province of the Society of the Divine Word, which had conducted Holy Spirit Seminary, Techny, Illinois since 1880, became the fourth member of the Catholic Theological Union Corporation. Meanwhile, four other religious orders had elected to send students to Catholic Theological Union on a tuition basis: the Augustianians, the Norbertines, the Missionaries of the Sacred Heart, and the Society of the Precious Blood. The Congregation of the Holy Spirit has students enrolled for the fall of 1971.

In December, 1970, the Accrediting Commission of the American Association of Theological Schools granted pre-accreditation status

to C.T.U. In June, 1971, the Commission approved the Institutional Self Study Report submitted by C.T.U. Examination of the school by a team of visitors will take place in October, 1971. If all goes well, full accreditation will be granted in December, 1971.

Catholic Theological Union is a charter member of the Chicago Cluster of Theological Schools, an association of five Protestant and three Roman Catholic Schools of Theology located in Hyde Park and the western suburbs. The Cluster has inaugurated full cross-registration for courses, shared library privileges, and other forward looking educational collaboration. It is under the direction of a full time Coordinator, Rev. Robert Flinn, S.V.D.

A collaborative program, by which a students at C.T.U. can earn the degree of Master of Arts in Theology from De Paul University, went into effect in the fall of 1969. This arrangement described on page 35, gives C.T.U. students a challenging option in their preparation for ministry.

Catholic Theological Union is now ending its third year of operation. The school has shown a steady growth. It has achieved a greater internal unity and a more precise definition of purpose. It has been accepted by its peers in the world of theological education. There is solid ground for hope that this new venture, unique among Catholic seminaries, will continue to develop and prosper.

## PURPOSE OF THE CATHOLIC THEOLOGICAL UNION

The basic purpose of Catholic Theological Union is given in the by-laws: "To train and teach men aspiring to the Roman Catholic priesthood so that they may be fully qualified to meet the requirements of such priesthood."

There is a living sense of purpose which guides a school more effectively, perhaps, than any written statement. From the very beginning it was understood that C.T.U. would be a school for ministry. Theology would be directed to practice. Nevertheless, as an institution becomes more deeply aware of its identity, it seeks to elucidate its purposes more precisely.

Accordingly, in January, 1970, the Committee on Academic Affairs, made up of five faculty members, four students, and three from

administration, began work on a more fully elaborated statement of purpose. Some ten meetings in all were required before a statement that was acceptable to the C.T.U. community was finally hammered out. The statement reads as follows:

The Catholic Theological Union is dedicated to the education of students interested in ministering to the contemporary world as Roman Catholic priests. It also welcomes students interested in a graduate theological education in preparation for a variety of Christian ministries.

Its vision of the effective minister includes a mastery of the Christian heritage, a basic understanding of the other religious traditions, individual maturity and sensitivity to the human and religious needs of men today, the ability for personal theological reflection and the communication of religious insights and values to others.

It assures each participating community and diocese all the courses necessary for ordination in the Roman Catholic priesthood. The school offers programs culminating in degrees of Master of Divinity and Master of Arts in Theology. The thrust of this school includes a strong academic program that encourages serious theological research both on part of the faculty and of the students.

The Catholic Theological Union envisions itself as an integral part of the cluster of theological schools in the University area. Its role within the cluster is to offer a Roman Catholic presence and it commits itself to utilizing this ecumenical setting as far as possible in constructing its theological program.

A statement of purpose and goals is never absolute. It is rather an attempt to state where we are at the moment. Such a statement would be expected to reflect the hopes, ambiguities, tensions, and contradictions that exist among the trustees, administration, faculty, students, and the institutions which the school serves. It is like a political platform which is broad enough to include the goals of all and at the same time not precise enough to include in detail the particular agenda of each interest group. The lack of precision is seen as a strength rather than a weakness. Precision can divide as well as unite.

## BUILDING AND LOCATION

The Catholic Theological Union occupies a nine-story building containing some 200 rooms plus lounge areas and dining facilities. On the first floor are the receptionist's offices, a large lounge, the dining room and other service areas. The administrative offices, faculty offices, faculty lounge and seminar rooms are located on the second floor. The library and library offices occupy the entire third floor. The remaining six floors furnish residence for the faculty and students, with individual community chapels and recreational facilities.

The Catholic Theological Union is located in the Hyde Park-Kenwood area of Chicago's south side. This is a cosmopolitan, vital community, with a strong sense of identity. Within walking distance are shopping centers, theaters, restaurants, churches, parks, the Lake Michigan beaches and the Museum of Science and Industry. Downtown Chicago is less than 15 minutes away by car or rapid transit. It is close to the University of Chicago and to the several schools of theology in the area: Chicago Theological Seminary, Lutheran School of Theology, Meadville Theological School, and the Bellarmine School of Theology.

It is not required that students reside in the CTU building. One group of Franciscans live in an apartment community near the school. The Augustinians reside about one mile from CTU. Holy Spirit Priory in nearby Kenwood serves as the Norbertine residence. The Divine Word Community has its residence in the immediate vicinity. A seminary which intends moving from its present location might consider purchasing a building of a size to serve its needs in the vicinity of CTU. As the school grows it is expected that a variety of residential patterns will be established.

## LIBRARY

The entire third floor of the Catholic Theological Union houses the library. The area has been renovated to contain a large reading and reference room. Besides offices for the library staff, there are cataloging and work rooms.

The present collection consists of about 60,000 volumes, a combination of the libraries of the previously independent theologates of two of the charter members of CTU. Virtually all of the necessary periodicals for theological study and related areas of research, some 450 in number, are currently being received.

With the entrance of the Divine Word Fathers into the CTU Corporation, arrangements are being made for the incorporation of the extensive Missiological collection of the former Divine Word Seminary Library into the CTU Library. The Collection represents some 5,000 volumes in mission studies and the history of religions.

The proximity of the libraries of the other theological schools in the area and of the library of the University of Chicago, especially of the Divinity School and the Oriental Institute, affords broad and valuable possibilities for consultation and research.

Students of Catholic Theological Union enjoy reciprocal library privileges with the seven other schools of the Chicago Cluster, namely the Lutheran School of Theology, Chicago Theological Seminary, Bellarmine School of Theology, Meadville-Lombard School of Theology (all in Hyde Park), as well as Bethany Theological Seminary, Northern Baptist Theological Seminary, and De Andreis Theological Seminary in the western suburbs. The total holdings of the schools in the CCTS is around 500,000 volumes, and is the second largest cluster theological library in this country.

The library is connected with the other libraries of the Chicago Cluster by a teletype service which gives instant contact for inquiries concerning titles and other library sharing. A courier service makes the rounds of the several libraries four times a week.

The library is under the direction of two full time librarians, each with extensive background in both theology and library science.

## CLASSROOMS

The education building of the Chicago Sinai Congregation is located at 5350 South Shore Drive, one block east of CTU. By special arrangement one floor of the education building, containing eight classrooms, has been made available to CTU. This arrangement has been quite adequate and will be continued. In addition

tion, a number of seminar rooms for smaller groups are located in the CTU building. These facilities are adequate for our academic needs for the immediate future. In the fall of 1971 some CTU classes will be moved to Chicago Theological Seminary to facilitate cross-registration.

## ATHLETIC FACILITIES

The Lake Michigan beaches and area parks with golf and tennis facilities are in easy walking distance from CTU. An arrangement is in effect by which CTU students make use of the Hyde Park YMCA athletic facilities, which include swimming pool, gymnasium, squash and handball courts.

## FEES

Tuition .....	\$1,500.00 per year
	500.00 per quarter
Special Students (for credit or audit) .....	150.00 per course
Student Activity Fee .....	4.00 per quarter
Board (September 20-June 10) .....	750.00
Private Room .....	750.00 per year 250.00 per quarter
Double Occupancy .....	450.00 per year (per person)
	150.00 per quarter (per person)
Registration Fee .....	10.00
Graduation Fee .....	25.00
Transcript of Credits .....	2.00

## **ADMINISTRATION AND FACULTY**



**OFFICERS OF ADMINISTRATION**

**BOARD OF TRUSTEES**

**DIRECTORS OF FORMATION**

**FACULTY**

## OFFICERS OF ADMINISTRATION

President	Paul Bechtold, C.P.
Vice President and Dean	Hugh McElwain, O.S.M.
Secretary and Treasurer	James Hartke, O.F.M.
Dean of Students	John Pawlikowski, O.S.M.
Registrar	Judith Hochberg
Director of Library	Kenneth O'Malley, C.P.

## BOARD OF TRUSTEES

Paul Boyle, C.P. (Provincial)
John Donaghey, S.V.D. (Provincial)
Vitus Duschinsky, O.F.M. (Provincial)
Justin Ryska, O.S.M. (Provincial)
Robert Flinn, S.V.D.
Mark Hegener, O.F.M.
Robert Kohl, O.F.M.
Augustine Kulbis, O.S.M.
Edward McGuinn, S.V.D.
Daniel O'Malley, O.S.M.
Terence M. O'Toole, C.P.
Conleth Overman, C.P.

## DIRECTORS OF FORMATION

Dismas Bonner, O.F.M., J.C.D.

Michael Brophy, C.P., M.A., M.Div.

John F. Flynn, O.S.A., M.A.

Philip J. Haggerty, C.S.Sp., M.A.

George Lubeley, C.P.P.S., S.T.L.

Daniel Malain, C.P., Th.M.

Lawrence Nemer, S.V.D., L.Miss., M.A.

John Paul, M.S.C., J.C.D.

John Pawlikowski, O.S.M., Ph.D.

## FACULTY

ARNOLD, Roger, S.V.D. Lecturer in Ethics; J.C.L., Gregorian University, Rome; Graduate studies in Psychology, Loyola University, Chicago.

BOBERG, John, S.V.D. Assistant Professor of Mission Theology; S.T.L., Gregorian University, Rome; D.Miss., Gregorian University, Rome.

BONNER, Dismas, O.F.M. Associate Professor of Canon Law; J.C.L., The Catholic University of America, Washington; J.C.D., The Catholic University of America, Washington.

CROTTY, Nicholas, C.P. Associate Professor of Ethics; S.T.L., University of St. Thomas, Rome; S.T.D., University of St. Thomas, Rome.

DIDEON, Lois, R.C. Director, Group Reflective Sessions; A.B., Seattle University; M.A. in Theology, Andover Newton Theological School.

FOURNELLE, Geron, O.F.M. Professor of Old Testament Studies; S.T.L., The Catholic University of America, Washington; L.G. in Scripture Studies, Studium Biblicum Franciscum, Jerusalem; S.S.L., Pontifical Biblical Institute, Rome.

GEANEY, Dennis, O.S.A. Associate Professor of Field Education and Ministry; A.B., Villanova University, Philadelphia; M.A. in Economics, Catholic University of America.

GOHMANN, Myron, C.P., Associate Director of Library; L.Hist.E., Gregorian University, Rome; A.M.L.S., Rosary College, River Forest, Ill.

HAYES, Zachary, O.F.M. Associate Professor of Doctrinal Theology; S.T.L., Friederich-Wilhelm University, Bonn, Germany; Th.D., Friederich-Wilhelm University, Bonn, Germany.

ISABELL, Damien, O.F.M. Lecturer in Spiritual Theology; S.T.L., Gregorian University, Rome; S.T.D., Gregorian University, Rome.

JOHNSON, Basil, O.F.M. Lecturer in Liturgics; A.B. Quincy College; B.Mus., De Paul University; M.A. in Liturgy, Catholic University, Washington; S.T.D. (Cand.), Institut Catholique de Paris.

KARRIS, Robert, O.F.M. Assistant Professor of N.T. Studies; S.T.L., Catholic University of America, Washington; Th.D., Harvard Divinity School.

KNIES, Jerome, O.S.A. Lecturer in Patristics; B.A., Villanova University, Pittsburgh; S.T.D., Catholic University of America, Washington.

LANGERHOLZ, Callistus, O.F.M. Associate Professor of New Testament Studies; S.T.L., Pontifical Athenaeum Antonianum, Rome; S.T.D., Pontifical Athenaeum Antonianum, Rome; L.G., Pontifical Athenaeum Antonianum, Rome.

MACDONALD, Sebastian, C.P. Associate Professor of Ethics and Director, First-Year Program; S.T.L., University of St. Thomas, Rome; S.T.D., University of St. Thomas, Rome.

MCELWAIN, Hugh, O.S.M. Academic Dean and Professor of Doctrinal Theology; S.T.L., Pontifical Theological Faculty Marianum, Rome; S.T.D., Pontifical Theological Faculty Marianum, Rome; Graduate Studies in Education, DePaul University.

MAINELLI, Eugene, O.P. Lecturer in Christian Education; A.B., Aquinas Institute, River Forest, Ill.; M.A., Aquinas Institute, Dubuque, Iowa.

MALLONEE, Robert W., S.V.D. Lecturer in Pastoral Care; M.A., Loyola University, Chicago; M.A.L.S., Rosary College, River Forest, Ill.; C.P.E. Supervisory Certificate, Lutheran General Hospital and Wisconsin School for Boys.

MEYER, Eric, C.P. Instructor in Doctrinal Theology; Th.D. (Cand.), University of Muenster, Germany.

NEMER, Lawrence, S.V.D. Associate Professor of Church History; L.Miss., Gregorian University, Rome; M.A. in History, Catholic University of America, Washington.

NEWBOLD, Thomas More, C.P. Professor of Pastoral Theology; Maitre-es-Sc-Med., L'Institut d'Etude Medievale d'Albert le Grand; Ph.D., University of Montreal, Canada.

O'MALLEY, Kenneth, C.P. Director of Library; A.M.L.S., University of Michigan, Ann Arbor.

OSTDIEK, Gilbert, O.F.M. Associate Professor of Doctrinal Theology; S.T.L., Pontifical Athenaeum Antonianum, Rome; S.T.D., Pontifical Athenaeum Antonianum, Rome; L.G., Pontifical Athenaeum Antonianum, Rome; Post-Doctoral Study, Harvard Divinity School.

PAWLICKOWSKI, John, O.S.M. Dean of Students and Assistant Professor of Ethics; A.B., Loyola University, Chicago; Ph.D., University of Chicago.

PERELMUTER, Hayim Goren. Lecturer in Jewish Studies; B.A., McGill University, Montreal; M.H.L., Jewish Institute of Religion, New York; D.H.L. (Cand.), Hebrew Union College—Hebrew University; D.D. (Honorary), Hebrew Union College, Cincinnati.

SKERRY, Donald, S.V.D. Assistant Professor of Preaching and Communications; S.T.L., Gregorian University, Rome; S.T.D., Gregorian University, Rome; M.A. (Cand.) in Speech, Northwestern University.

STUHLMUELLER, Carroll, C.P. Professor of Old Testament Studies; S.T.L., The Catholic University of America, Washington; S.S.L., The Pontifical Biblical Institute, Rome; S.S.D., The Pontifical Biblical Institute, Rome; D.H.L. (Honorary), St. Benedict College.

## **STUDENT ACTIVITIES**



**GUIDANCE AND COUNSELING**

**DEAN OF STUDENTS**

**WORSHIP**

**STUDENT GOVERNMENT**

## GUIDANCE AND COUNSELING

The thorough preparation of candidates for the ministry of the Catholic priesthood is a task that goes beyond the areas of academic and professional instruction. It involves the development of character and Christian virtue. Likewise a sense of social responsibility must be fostered, bringing the candidate to an awareness of the demands of selfless service. While this is not the direct responsibility of the Catholic Theological Union, it is a matter of notable concern for the administration and faculty of the school.

This facet of the student's development is remanded to the Directors of Spiritual Formation of the several participating communities. By means of public conferences, group discussion and individual guidance sessions, the theological student is assisted in formulating ideals of life and service that are essential to commitment in the priestly ministry.

The Directors of Spiritual Formation live in residence with the student community. They are available at all times for consultation and advice. Care is taken that this service does not produce dependent persons, but rather promotes full human and spiritual maturity.

## DEAN OF STUDENTS

In addition to the Directors of Formation, the school maintains an office of the Dean of Students. The Dean provides personal and academic counselling to all interested students. He also assists them with all matters not directly pertaining to the Office of the Dean of Studies. The Dean of Students has direct responsibility for those students who have no specific spiritual director available to them.

## WORSHIP

An integral aspect of education for ministry is the development of a liturgical way of life. The priest is not only a teacher of truth; he is president of a worshipping community. Worship in faith has ever been considered a necessary adjunct to the fruitful mastery of Christian theology.

At the Catholic Theological Union the participating communities determine their own prayer and worship schedule. A school chapel is available for the use of all the communities. On major Church festivals and other appropriate occasions the school holds official liturgies for the entire faculty and student body. These liturgies are prepared by the Dean of Students with the assistance of the Professor of Liturgy and a student committee. Besides communal worship, students are also expected to devote time each day to personal reflection and private prayer.

## STUDENT GOVERNMENT

The basic unit of student administration is the Student Senate Committee. It consists of four members elected annually on an at large basis by the student body. The principle function of the student senators is to represent the student body in the deliberations of the CTU Senate, the highest representative body in the school. In addition, they also fulfill many of the functions generally associated with student government. Students at CTU also have representation with full voice and vote on three principal school committees: Admissions, Academic Affairs, and Curriculum.



## ACADEMIC PROGRAM



ADMISSION REQUIREMENTS

APPLYING FOR ADMISSION

GENERAL REGULATIONS

CURRICULUM

DEGREE PROGRAMS

PROGRAM IN MISSION STUDIES

PASTORAL TEACHER EDUCATION

PASTORAL TRAINING LABRATORY

CHICAGO CLUSTER

## ADMISSION REQUIREMENTS

Pre-theological studies are the subject of much discussion and revision at the present time. Current Roman Catholic thinking on this subject is spelled out by the American Bishops in their 1971 *Program of Priestly Formation*. This document urges that on the college level prospective priests should be provided with an humanistic education in which the study of man in the context of world history and world cultural is central. Such an education requires familiarity with the behavioral and social sciences, the natural sciences and mathematics, history and philosophy, together with some introduction to religious studies. Philosophy as an area of student concentration is still highly recommended, but the Bishops' statement recognizes the value of having some students major in psychology, the social sciences, and the communication arts. CTU has adapted its admission requirements and recommendations (listed below) to the spirit of this new program of priestly formation.

For the larger Christian theological community, the Statement on Pre-Seminary Studies, adopted by the American Association of Theological Schools, furnishes significant guidelines.

Traditionally, theological schools in America have expected their students to prepare themselves for theological study by a broad undergraduate program in the liberal arts. When it came to a choice of concentration, students were often encouraged to major in classical languages, history or philosophy.

Today, however, because of the wide range of undergraduate programs and majors offered by a great diversity of institutions of higher education, it is no longer feasible nor realistic to demand one particular type of undergraduate preparation as a prerequisite for theological study. Some of the ablest students in our theological schools have made their decision to prepare for the ministry after their undergraduate study was completed, or even after a period of time in an occupation apparently unconnected with the Church's ministry.

In every case, the student contemplating theological study should correspond at the very earliest opportunity with the school or schools to which he intends to apply and with the authorities of his church in order to learn what will best prepare him for the specific program he intends to enter. It is

the judgment of the AATS that a normative pattern of pre-seminary studies will include many of the following:

English language and literature; history, including non-western cultures as well as European and American; philosophy, particularly its history and methods; natural sciences, both the physical and the life sciences; social sciences, where psychology, sociology and anthropology are especially appropriate; the fine arts and music, especially for their creative and symbolic values; biblical and modern languages; religion, both in the Judaeo-Christian and in the Near and Far Eastern traditions.

Some seminaries require Greek or Hebrew for admission, and many advanced biblical courses are offered in the original tongues; modern languages have an immensely educative role and are required at the graduate studies level.

In many seminaries students who have been well prepared in religion and equipped with the tools of theological study will be set free, not to complete their theological courses more quickly, but rather to pursue more advanced studies. The principle constantly to be kept in mind is not that of satisfying paper regulations and minimum requirements, but of making the most of opportunities for education.

This statement, adopted by the Association after consideration and study by its membership, is issued for the guidance of persons considering application to a seminary and their advisors. In no way does it bind or limit the seminaries in their admissions policies. Each seminary is free to set its own entrance and make-up requirements, to add to this statement or change its emphases. (AATS, Bulletin 27, June, 1966, pp. 35-6, *passim*.)

#### PRE-REQUISITE COLLEGE COURSES FOR CTU ADMISSION

Students who have not fulfilled these pre-requisites will be admitted to CTU *on probation* and will be expected to complete these required courses as soon as possible during their first year of residence.

- A. 15 sémester hours of philosophy which should include three courses in the history of philosophy. Other recommended areas of philosophy are epistemology, metaphysics and the philosophy of man.
- B. An introductory course in sociology.

- C. Two courses in psychology. Experimental psychology and the psychology of personality are highly recommended.
- D. No college course may be substituted for an upper division course at CTU.
- E. A Bachelor's Degree or its equivalent from an approved college or university.

#### RECOMMENDED COLLEGE COURSES FOR CTU PROGRAM

The following are suggestions for courses that would enable entering students to participate more fully in the CTU program. They are not prerequisite for admission.

- A. Courses in philosophy (in addition to those recommended above). Courses in philosophy of ethics and linguistic analysis would prove of special value.
- B. Reading knowledge of French, German and Latin.
- C. Courses in psychology. Especially recommended are history of psychoanalysis, psychological methodology, depth psychology and social psychology.
- D. Cultural anthropology.
- E. A familiarity with modern theatre and Anglo-American literature.
- F. Survey courses in recent world history, political science and American history.
- G. Courses in Old and New Testament.
- H. An elementary knowledge of Hebrew and Biblical Greek.

#### APPLYING FOR ADMISSION

##### General Admission Procedures:

- A. Submit transcripts of all college credits to CTU registrar.
- B. Have scores from Graduate Record Exam sent to CTU.
- C. Complete official application form and return it with the ten dollar matriculation fee to CTU (no application will be accepted without the fee payment).
- D. Students applying for admission to CTU who do not belong to religious congregations officially connected with CTU will also have to provide three letters of recommendation. If the person belongs to a diocese or religious congregation, one of these letters must be written by an official representative of the diocese or congregation. If possible, there should also be a personal interview with the prospective student. The details of such an interview would be handled by the Academic Dean and the Dean of Students.

- E. Previous theological credits earned by transfer students will be accepted towards the M.Div. once such students have successfully completed one year of academic work at CTU.
- F. CTU as such does not engage in psychological testing of its students. It considers such testing to be the competence of the respective religious congregations. It is recommended, however, that psychological test results be kept in the files of the respective formation directors at CTU. Psychological test results for students not connected with official CTU religious congregations will be kept in the files of the Coordinator of Student Activities.

## GENERAL REGULATIONS

### A. *Registration for Courses*

Generally registration is announced in the calendar and takes place at least six weeks in advance of the quarter in which the courses are being taken.

Changes in registration are allowed through the first week of the quarter. After that the course must appear in the transcript with some grade (cf. below, "grading").

### B. *Class Load and Class Scheduling*

All courses are three quarter-hour courses, that is, they meet 150 minutes per week for ten weeks. The eleventh week in every quarter is examination week.

The normal class load is 4 courses (12 quarter hours). Special permission is required from the Dean of Studies to carry more than 12 hours. A full time student is one who carries at least two courses.

Classes are scheduled Monday through Friday generally in the morning and afternoon. Some evening classes are offered.

### C. *Grading*

The letter grade system is used with some slight variation: A=Excellent; B=Good; C=Fair or Average; D=Poor; F=Failing; WP=Withdrew, Passing; WF=Withdrew, Failing; PI=Permanent Incomplete.

*Withdrawals.*—Students may withdraw from any course up to the end of the seventh week of the quarter. Approval of their advisor is required. They must follow the procedures established by the Registrar's Office.

*Incompletes.*—It is the prerogative of every teacher to allow a student an extension of his course work for any given quarter up to the end of the fifth week of the next quarter. If the student does *not* finish his work by the end of the fifth week of the following quarter, the teacher has two options in grading: "F" (failure) or "PI" (Permanent incomplete, i.e., work is no longer subject to completion. The student may take that course again, however, he must register again, pay tuition again, etc., as for any other course).

#### D. *Transfer of Credit*

Credit may be transferred toward the Master of Divinity degree on the condition that the student successfully completes one year of academic work at CTU.

## CURRICULUM

The curriculum of the Catholic Theological Union rests on the stated purpose and objectives of the school:

The Catholic Theological Union is dedicated to the education of students interested in ministering to the contemporary world as Roman Catholic priests. It also welcomes students interested in a graduate theological education in preparation for a variety of Christian ministries.

Its vision of the effective minister includes a mastery of the Christian heritage, a basic understanding of the other religious traditions, individual maturity and sensitivity to the human and religious needs of men today, the ability for personal theological reflection and the communication of religious insights to others.

The educational aims of CTU flow directly from the goals articulated in this statement. It has taken the combined effort of a large segment of the CTU community to hammer out the optimal program to achieve the kinds of experience that prepare a student for ministry.

During the process of curriculum revision over the last two years a particular kind of ethos has emerged as characteristic of CTU's style of education. The school faced into some hard questions and succeeded in forging a curriculum consistent both with its educational

objectives and its concrete possibilities. The present curriculum is not considered fixed or final. It represents rather a first plateau in the school's on-going self-definition. CTU has now completed its third year of operation. The fruits of these years of shared experience by the several previously autonomous groups are now ready for evaluation and some kind of common articulation.

The basic curriculum at CTU is structured around the professional degree of Master of Divinity. The school also grants the academic degree of Master of Arts in Theology to students who qualify. These degrees are not thought of as mutually exclusive. The professional degree demands rigorous scholarly effort as well as the development of practical skills. The M.A. symbolizes the academic and theoretical dimension of the professional preparation for ministry.

CTU envisions preparation for ministry in two quite distinct phases: (1) First Year Program; and (2) Graduate Professional Preparation.

#### A. FIRST YEAR PROGRAM (FYP)

The FYP clearly orientates the student toward the professional goal of CTU. It is structured to facilitate his entrance into the M.Div. program. This it does in several ways. First of all, it is characterized by a markedly interdisciplinary quality. Four professors conduct one phase of the program, in team fashion, with each of them representing a department of the school, i.e., BLL, HDS, CMM, and Field Education. Their active presence on the team, in conjunction with the further courses they teach at the first year level in their respective disciplines, accounts for the interdisciplinary tone of the entire FYP. The team coordinator is a member of the CMM Department, and his overall influence effects the notably pastoral character of the program.

Further, great emphasis is placed on the active involvement of the student in his preparation for ministry, and this is achieved through student team-work, group projects, discussions, and the usual educational devices of readings, reports, and papers. This method is best illustrated in the way students actively involve themselves both in the planning of the courses, as well as in their periodic evaluation.

Finally, the content of the courses contributes significantly to the FYP. A concerted effort is made to introduce the student to the total dimensions of the human situation, especially its communal and

social aspects. This, in conjunction with the content of his Christian heritage presented in the BLL and HDS departments, constitutes the theological sources out of which he is "to do" theology. To use Paul Lehmann's phrase, "a running conversation between the New Testament, on the one hand, and our situation, as heirs of the New Testament on the other" is encouraged. A definite viewpoint on Christian life and ministry comes to the fore as a result of this orientation.

Thus, the student carries twelve quarter hours each quarter, divided in this way:

*Fall Quarter:*

THE CHRISTIAN IN HUMAN COMMUNITY

THE CHRISTIAN IN CULTURAL COMMUNITY

NEW TESTAMENT INTRODUCTION

EMERGENCE OF THEOLOGICAL THEMES IN THE EARLY CHURCH/  
EARLY EXPANSION OF CHRISTIANITY

*Winter Quarter:*

THE CHRISTIAN IN SOCIAL AND POLITICAL COMMUNITY

THE PERSON AS LOCUS OF COMMUNITY

OLD TESTAMENT: INTRODUCTION

HISTORY OF THEOLOGY IN THE MIDDLE AGES/CHRISTIANIZATION  
OF EUROPE

*Spring Quarter:*

CHRISTIAN LIFE AND HOLINESS

CHRISTIAN MINISTRY TO CONTEMPORARY COMMUNITY

THE BIBLE: ITS FORMATION AND INTERPRETATION

CHRISTIANITY IN THE RENAISSANCE AND REFORMATION

## B. GRADUATE PROFESSIONAL PREPARATION

In its study of the curriculum, CTU wrestled long with the question of professional preparation for ministry. What finally emerged was a consensus on these three dimensions or elements of sound professional education: (1) Theological content; (2) Ministerial skills; (3) Integrative education.

### (1) *Theological Content*

There was a clear decision in the school on the need for a definition of that basic content or theory which the student should have mastered as part of his preparation for ministry. It was the task of the several departments to lift out those areas which the student should encounter and for which he will be held responsible. The method of fulfilling that responsibility would be generally through specific courses in those areas so that there would be some on-going evaluation not only of the students' informed and critical encounter with the Christian heritage but also with contemporary Christian thought and its interaction with present-day culture.

### (2) *Ministerial Skills*

In the process of examining this dimension of the student's professional preparation, CTU found it necessary to realign its whole departmental (divisional) structures. The object of this realignment was to provide for the creative interaction between the traditional communication skills (both theoretical and practical, i.e., pastoral counselling, preaching, etc.) and the relatively new possibilities for mission and ministry. This dimension of the students' preparation continues to be the object of extensive study and experimentation by the newly created Department of Christian Mission and Ministry.

### (3) *Integrative Education.*

This third aspect of professional preparation for ministry at CTU is concerned with the difficult task of and possibilities for the student's bringing together his often fragmented experiences from the various areas of study and endeavor. Such efforts at integral and integrative education are expected of the student indeed, but the Faculty has also assumed a continuing role in making the student's task more realistic. The interdisciplinary character of the FYP, the projected yearly seminar on "The Task of Integration and Synthesis" and the Comprehensive Project for the M.Div. degree all point to the need for integral education in the student's preparation for ministry and the role of the Faculty in that integration.

## FIELD EDUCATION

Theological Content, ministerial skills and integrative education are brought to a certain focus in Field Education. Theory and skills of themselves do little for the minister unless in their acquisition they are integrated in such a way that they become part of the process of human growth. This presumes that the greatest resource of the ministry is a well integrated or developed personhood.

The Director of Field Education at the Catholic Theological Union is responsible for placing individual students in specific and expertly supervised action programs. The Department of Christian Mission and Ministry is responsible for providing opportunities for theological reflection growing out of such programs. A variety of possibilities for field education exist in the local community (Hyde Park-Kenwood area) and the larger Chicago metropolis (e.g., chaplaincies in the hospitals, correctional institutions, jails; the inner-city apostolate; radio and television communications; catechetical and youth counseling programs; various social action programs, Newman work. etc.)

Each student enrolled in the Master of Divinity program will be required to spend eighteen quarter hours or the equivalent of two quarters in supervised field education programs. Students are encouraged to enroll in a Clinical Pastoral Education program for one of the quarters.

## DEGREE PROGRAMS

### MASTER OF DIVINITY (M.DIV.)

The Master of Divinity is the first professional degree and the focus of CTU's academic program. 135 quarter hours are required for the M.Div. and they are thus divided:

#### I. FIRST YEAR PROGRAM (The following courses are all required):

A. BLL 300, 305 and 310 .....	9 hrs.
B. HDS 300 or 302, 305 or 307, and 310 .....	9 hrs.
C. CMM 300, 305, 310, 315, 320 and 325 .....	18 hrs.
TOTAL .....	36 hrs.

#### II. GRADUATE PROFESSIONAL PREPARATION (Required in the following areas):

A. *Dept. of Biblical Languages & Literature (BLL)* . . . 18 hrs.  
Area Requirements:  
1. *Old Testament* (9 hrs.) Three areas:  
    Pentateuch or Deuteronomic Corpus  
    Prophets  
    Wisdom Literature or Psalms  
2. *New Testament* (9 hrs.) Three Areas:  
    Synoptics  
    Johannine Literature  
    Pauline Literature

B. *Dept. of Historical & Doctrinal Studies (HDS)* . . . 33 hrs.  
Area Requirements:  
1. History (3 hrs.): Course in Modern or Contemporary History  
2. Systematics (30 hrs.)  
    a. *Doctrine* (18 hrs.): God; Creation & Eschatology;  
        Christ; Church; Sacraments (two courses, one of which  
        must be on the Eucharist)  
    b. *Ethics* (9 hrs.); One course in systematic ethics and  
        two in ethical issues.  
    c. *Law* (3 hrs.): Theology of Law

C. Dept. of Christian Ministry & Mission (CMM) . . . . .	30 hrs.
Area Requirements:	
1. Sacramental Law . . . . .	3 hrs.
2. Pastoral Counseling . . . . .	3 hrs.
3. Preaching . . . . .	3 hrs.
4. Mission . . . . .	3 hrs.
5. Field Education . . . . .	18 hrs.
D. Electives . . . . .	15 hrs.
III. COMPREHENSIVE PROJECT OR SEMINAR . . . . .	3 hrs.
TOTAL . . . . .	135 hrs.

### MASTER OF ARTS (M.A.)—CTU

If the student chooses to obtain the degree of Master of Arts in Theology from CTU, the following requirements hold:

#### *Prerequisites*

Beyond the general requirements for admission to the school, CTU requires that the candidate for the M.A. have completed the FYP or its equivalent.

#### *Language Requirement*

Besides possessing a reading knowledge of Latin, the candidate must be proficient in a foreign language. Specialization in a particular department may indicate another language requirement, especially in the area of biblical studies.

#### *Courses*

Twelve courses (i.e., 36 quarter hours) plus a master's thesis are required. All of these courses must be taken from the upper division offerings. The student must take his M.A. either in biblical studies (BLL) or in historical and/or doctrinal studies (HDS). He deals directly with the chairman of the department in which he will major. He must write his thesis in that department and half of his graduate courses must be taken in that department. The student must carry a "B" average in his course work.

### *Thesis*

The candidate must present a thesis which indicates in-depth study in some aspect of his major field. The thesis should conform to the characteristics of research and independent thought. It must follow the accepted norms of literary style for research papers.

### *Final Examination*

After the thesis has been read and approved, the candidate must take a comprehensive examination drawn up by the department in which he majors.

## MASTER OF ARTS (M.A.)—COOPERATIVE PROGRAM AT DE PAUL

A Master of Arts Program has been worked out cooperatively between The Catholic Theological Union and De Paul University, the degree being granted by De Paul University. In general the Graduate Program offered by the Department of Theology of De Paul University requires:

- 1) Completion of forty-eight quarter hours of graduate study, of which up to eight quarter hours may be applied to the thesis.
  - a) Eight graduate hours (two courses) must be taken in the area of Scripture; four quarter hours (one course) in doctrinal history of systematic theology; four quarter hours (one course) in religious ethics.
  - b) In the allied field the student must take two of the following courses: Sociology 302 (Cultural Anthropology), Philosophy 365 (Philosophy of Religion), Theology 343 (Social Dimension of Religion) or Theology 440 (Religious Communion). He must also choose a seminar in the philosophy department on some philosophy pertinent to religious thought.
  - c) Thesis: Students will register for Theology 499 (Thesis Research) for eight quarter hours credit.
- 2) One foreign language. Evidence of the candidate's reading knowledge of theological literature in German, French, Latin,

Greek, Hebrew, or with special permission, any other language in which thesis research will be conducted.

- 3) A two-part written comprehensive examination in the field of biblical studies, doctrinal history, systematic theology and religious ethics, each part taken for three hours.
- 4) A one hour oral "defense of the thesis".

DIRECTIVES FOR CTU STUDENTS IN THE DE PAUL M.A. PROGRAM:

1) *Prerequisites*

- a) CTU students who wish to enroll at De Paul for the M.A. in Theology must have completed the prerequisite courses, that is, the First Year Program at CTU.
- b) Each student who wishes to enroll in the graduate program at De Paul must present a letter of recommendation to the Dean of CTU from the academic supervisor of his particular religious community or diocese.

2) *Requirements for the M.A. in Theology*

- a) CTU students registered for the M.A. at De Paul are required to take five courses (20 quarter hours) at De Paul; the other twenty quarter hours must be taken at CTU.
- b) The Master's Thesis (eight quarter hours) may be written under the direction of a faculty member from either De Paul or CTU. The student, however, must register for Theology 499 at De Paul and follow the norms for thesis direction issued by the Department of Theology at De Paul.
- c) CTU students must follow the area and course requirements, language requirements, etc., as determined by the Graduate School of De Paul University.

## PROGRAM IN MISSION STUDIES

The Program of Mission Studies, which is being developed at Catholic Theological Union in collaboration with the Chicago Cluster of Theological Schools, aims to provide part of the academic preparation and personal orientation that is necessary or useful for a person who is to share in the missionary work of the Church or is interested in this work.

Under the direction of Father John Boberg, S.V.D., with the help of other Divine Word Missionaries and the enthusiastic and expert cooperation of Prof. James Scherer (LSTC) and Father John Hardon (BST), the program began in the school year 1970-1971 with a number of course offerings. A more balanced and comprehensive list of course offerings has been lined up for the school year 1971-1972. As the rich resources of the immediate area and of Chicago in general shall have been developed, the present plans are to enlarge the program and open it to any interested students who wish to engage in mission studies. The plans include the eventual offering of a degree in mission studies.

Four main areas or dimensions are covered by the program: the theological, the socio-cultural, the religious, and the international.

1. *Theological Dimension*.—Integrated into the overall curriculum of CTU and CCTS, the Mission Studies Program shares in the rich ecumenical offerings of theological courses of the schools. The theological dimension of the program, therefore, aims to provide specialized courses that develop the deeper and broader implications of theology for the understanding and implementation of the specific missionary activity of the Church.

2. *Socio-Cultural Dimension*.—The missionary activity of the Church generally still means cross-cultural contact. This part of the program aims to provide the theory and the skills necessary for such work. In addition to specific courses in anthropology and sociology, an interdisciplinary approach is taken to such questions as community development. A specialized cross-cultural field experience will also be a part of the program. The purpose of this experience would be to ascertain and develop the cultural adaptability of the student and lead him to further reflection on theology against the background of this experience.

*3. Religious Dimension.*—The new vitality of non-Christian religions demands an understanding on the part of the missionary of the religious phenomenon as such, as well as the rich variety of ways in which the basic religious experience has been concretized by men of all times and places. This would include general courses like the Philosophy of Religion or the Phenomenology of Religion, and, as the program develops and need arises, courses in specific religions. The neighboring rich resources of the University of Chicago are significant for this aspect of the program.

*4. International Dimension.*—The missionary going overseas must see himself as something more than a plug filling up a hole or a poor substitute for a local minister. He must bring to the local Church a knowledge of the problem and a development that transcends any particular culture. He must sense the larger needs and implications of international attempts to solve problems. The program will thus provide both an atmosphere of international involvement as well as courses like the Church and the Third World, World Poverty, Development and Liberation, Theology of Revolution.

In addition to the courses offered, the Program of Mission Studies plans to regularly sponsor broader projects in missionary education. A second symposium on the missions is planned for the Fall. The topic in 1970 was "The Missionary Image Today." A ten-day workshop or institute for missionaries on furlough, "Mission: 1971," was sponsored in March, 1971 and with some adaptation will probably be an annual event. At present, discussion is taking place that the Chicago Cluster of Theological Schools sponsor the annual meeting for mission specialists that until now has been held at the Bergamo Center of Dayton University.

For the 1971-72 school year Bellarmine School of Theology (BST), the Catholic Theological Union (CTU) and the Lutheran School of Theology (LSTC) have highlighted the following course offerings in the Mission Programs:

*Fall Quarter:*

- EARLY EXPANSION OF CHRISTIANITY: L. NEMER (CTU)
- THEOLOGICAL PERSPECTIVE ON MISSIONS: J. BOBERG (CTU)
- READINGS IN MISSION AREA STUDIES: J. BOBERG (CTU)
- INTRODUCTION TO HISTORY OF RELIGIONS: J. HARDON (BST)

THE MISSION OF PAUL AT CORINTH: W. THOMPSON (BST)  
PROTESTANT MISSIOLOGY: FROM THE REFORMATION TO THE GREAT  
CENTURY: J. SCHERER (LSTC)  
SOCIOLOGY OF RELIGION: (TO BE ARRANGED)

*Winter Quarter:*

CHRISTIANIZATION OF EUROPE: L. NEMER (CTU)  
CHRISTIANITY IN WORLD HISTORY: J. BOBERG (CTU)  
DEVELOPMENT OF THE CHRISTIAN COMMUNITY: J. BOBERG  
(CTU)  
THEOLOGY OF REVOLUTION: J. PAWLICKOWSKI (CTU)  
RELIGIOUS EXPERIENCE TODAY: R. OCHS (BST)  
CHURCHES IN AMERICA: FROM MISSION FIELD TO SENDING  
CHURCH: J. SCHERER (LSTC)  
CHURCHES IN MISSIONARY SITUATION: J. SCHERER (LSTC)

*Spring Quarter:*

29TH CENTURY IMPERIALISM AND MISSION: L. NEMER (CTU)  
CONTEMPORARY MISSION PROBLEMS: J. BOBERG (CTU)  
INTRODUCTION TO MISSIOLOGY: J. BOBERG (CTU)  
CULTURAL ANTHROPOLOGY: (TO BE ARRANGED)  
MODERN PROBLEMS IN CHRISTIAN EVANGELIZATION: J. HARDON  
(BST)  
INCARNATION AND REDEMPTION IN NON-CHRISTIAN RELIGIONS:  
J. DOYLE (BST)  
CHRISTIAN APPROACH TO MEN OF OTHER FAITHS: J. SCHERER  
(LSTC)

### PASTORAL TEACHER EDUCATION

During the 1971-72 academic year, the Center for Studies in Religious Education will offer a closely supervised and evaluated program in a Pastoral Teacher Education. Analogous to Clinical Pastoral Education (CPE), this program will be offered to students of the Cluster Schools and others in a pilot model rising out of the Danforth Conference on the educational mission of the church, held in the fall of 1970 at the Center for Continuing Education, University of Chicago.

The first year the Center will accept six students for each quarter for intensive supervised training and experience in the educational ministry. While this program will take place in a "laboratory school" (St. Thomas Apostle High School), the program is aimed at the total educational task of the minister and will stress the transferability of educational skills and content.

The Cluster student who desires to enroll must register with the Center after consulting with his own academic dean. Because of the intensity of the program, he will be limited to no more than six quarter hours or two courses of other subjects during his quarter of PTE. He must be in his last or next-to-last year before ordination or graduation. Upon completion of PTE he will receive certification from the Center and such credit as his Cluster school will grant.

## PASTORAL TRAINING LABORATORY

### *Nature*

The Pastoral Training Laboratory is a response to the present needs of full time parish personnel. Pastor, associates, sisters and lay people who are engaged in pastoral work want to develop professional pastoral skills. Skills are not developed in a classroom but through a laboratory situation in which the specifics of actual experience are examined. Each professional needs feedback from peers and resource people to evaluate his on-going ministry.

The era of the pastoral solo flight, the star performer, or the rugged individualist is past. We work as a team or perish pastorally. Team building is something we learn by practice. Each person enrolling in the laboratory will come as a member of a team and receive help in relating to the staff back in the parish office.

Everyone who is working in a full time pastoral situation will be supervising deacons, lay helpers, or others working in part time capacity, therefore one must see the actual dynamics of these relationships and seek to maximize their productiveness.

## *Objectives*

1. To help each "pastor" review a particular pastoral incident of the past week. The staff and the group would offer feedback and insight. The pastoral incidents could be: (1) critical incidents such as death, drug addiction, marital break-up; (2) the routine house-calls; (3) participation in parish or community organizations.
2. To learn how to build a team or parish staff, establish priorities, set goals, and build in accountability. The data would be each person's on-going relationship with his own team.
3. To acquire some of the tools of supervision, e.g., how to deal with authority and conflict. Supervisory models would be tested through role playing.
4. Other issues would normally be raised such as: What is my "working" theology? What is my self concept of priest, sister, or minister? What personality factors interfere with my ministry?

Staff: Fr. Dennis Geaney (Chairman), Sr. Lois Dideon, Fr. Thomas Leahy.

To enroll or make inquiries write: Rev. Dennis J. Geaney, O.S.A.; Catholic Theological Union; 5401 South Cornell Avenue; Chicago, Illinois 60615.

## CHICAGO CLUSTER OF THEOLOGICAL SCHOOLS

A basic reason which motivated the founders of Catholic Theological Union to select the Hyde Park site for the new school was the excellent prospect for ecumenical cooperation with neighboring theological schools. Arrangements were worked out during the Winter Quarter of 1969 whereby an informal cooperation was established between three schools: Lutheran School of Theology, Catholic Theological Union and Chicago Theological Seminary. The academic deans agreed on the following points: (1) that a list of course offerings be drawn up each term and that students be permitted to take courses at any of the other schools without additional costs; (2) that the deans exchange information regarding faculty, and indicate which faculty members might be interested in teaching joint courses.

During the summer and fall of 1969 the circle of interested seminaries was widened to include Meadville/Lombard Theological School (also in Hyde Park), Bethany Theological Seminary in suburban Oak Brook, and De Andreis Vincentian Seminary in Lemont. The Jesuit Bellarmine School of Theology in North Aurora was contemplating a move to Hyde Park, and maintained close liaison with the emerging cluster.

The President of Catholic Theological Union acted as chairman pro-tem of the Common Council, which was made up of the presidents and deans of the interested schools.

Agreements regarding cross-registration and reciprocal library privileges were formulated for the 1969-70 academic year. Each school submitted a statement on its resources and expectations in relation to the Cluster.

Through the good offices of the American Association of Theological Schools, a grant was obtained for the services of Dr. John Dillenberger of the Graduate Theological Union at Berkeley to serve as consultant and catalyst for the development of the Cluster. Dr. Dillenberger met with the Common Council in February and March, 1970.

The formal launching of the Chicago Cluster of Theological Schools took place at an all-faculties dinner held at Chicago Theological Seminary on May 4, 1970. A full time coordinator was engaged in the person of Dr. Robert J. Flinn, of the Divine Word Mission Society, one of the corporate members of CTU.

Bellarmine School of Theology had decided to move to the Lutheran campus in Hyde Park in September, 1970, and is a full member of the new Cluster. Northern Baptist Seminary of Oak Brook requested membership and was voted in October 8, 1970. The Cluster was legally incorporated as the Chicago Cluster of Theological Schools on April 26, 1971.

## COURSE OFFERINGS



BIBLICAL LITERATURE AND LANGUAGES

HISTORICAL AND DOCTRINAL STUDIES

CHRISTIAN MISSION AND MINISTRY

## COURSE OFFERINGS

Courses offered during the academic year 1971-72 are listed below. Three departments make up the school of theology of the Catholic Theological Union: The Department of Biblical Literature and Languages; the Department of Historical and Doctrinal Studies; and the Department of Christian Mission and Ministry. The courses are divided into three series: "300" series (courses prerequisite to graduate work at either the M.A. or M.Div. level); "400" series (graduate level courses representing generally the core courses for the M.Div. degree); "500" series (graduate level seminars developing special questions in biblical, traditional and contemporary theology).

All courses are three quarter-hour courses, that is, classes are scheduled 150 minutes per week for ten weeks. The eleventh week is evaluation week.

### A. DEPARTMENT OF BIBLICAL LITERATURE AND LANGUAGES (BLL)

Staff: Geron Fournelle (Chairman), Robert Karris, Callistus Langerholz, Hayim G. Perelmuter, Carroll Stuhlmueller.

#### BLL 300: OLD TESTAMENT: INTRODUCTION

Select passages from the books and major traditions of the entire Old Testament will be studied against the background of Israel's history, religion and literary genres. The primary goal of this course is a controlled knowledge of the Old Testament in preparation for future in-depth study of individual sections. Yearly. STUHLMUELLER (Winter)

#### BLL 305: NEW TESTAMENT : INTRODUCTION

The writings of the New Testament will be presented in their historical, cultural, religious and sociological context in the Greco-Roman world. Introduction to the methodological tools employed in New Testament research and to the diverse theologies that comprise the New Testament witness to Jesus of Nazareth. Yearly. KARRIS (Fall)

BLL 315: THE BIBLE: ITS FORMATION AND  
INTERPRETATION

The formation of the Bible in terms of the "word" and its revelation of God's presence as Savior within the community of faith. The emergence of a sacred tradition of holy writ, interpreted anew by and for each generation. Topics of a special study include: biblical inspiration and inerrancy; revelation, scripture and tradition; liturgy and the scriptures; the senses of scripture; Canon; texts and versions; textual criticism.

Yearly. FOURNELLE and STUHLMUELLER

(Spring)

BLL 325: INTRODUCTORY HEBREW

An introductory course for those who have not previously studied Hebrew. Yearly.

FOURNELLE

(Spring)

N.B. Advanced courses in the biblical languages will be offered by the department according to the needs of the students.

BLL 400: HISTORICAL EXEGETICAL STUDY OF THE  
PENTATEUCH

Historical background of the Old Testament milieu. Hebrew position in the world picture. Exegesis of Genesis 1-11. Patriarchal narratives. Exodus event as central to the understanding of the O.T.

FOURNELLE

(Fall)

BLL 405: THE DEUTERONOMIC HISTORY

1972-1973

FOURNELLE

BLL 410: PRE-EXILIC PROPHECY

The origin of the "classical" or "writing" Prophets in the unique genius of Mosaic Religion and in the early prophetic guilds. An exegesis of key passages in Amos, Hosea, and particularly Jeremiah, to appreciate their particular reaction to the religious contribution to the prophetic movement. 1972-1973

STUHLMUELLER

BLL 415: EVOLVING FORM OF PROPHETISM DURING THE  
EXILE AND POST-EXILIC PERIODS

The salient role of Ezekiel and Deutero-Isaiah during the pivotal period of the exile. Later subservience of the prophetic movement to priestly legalism or to the apocalyptic form of postexilic Judaism. The study will be undertaken by means of key texts within the prophets. 1971-1972.

STUHLMUELLER

BLL 420: THE PSALMS

The psalms investigated against the background of biblical religion and other ancient Near Eastern religions. Various literary types. The psalms as representative of major religious movements in Israel. 1972-1973.

STUHLMUELLER  
(Spring)

BLL 425: OLD TESTAMENT WISDOM LITERATURE

The wisdom movement in Israel and the ancient Near East. Problems of the "wise men." Retribution considered as thematic to study. Yearly.

FOURNELLE  
(Winter)

BLL 430: THE GOSPEL ACCORDING TO MATTHEW

Within the structure and the purpose of the Gospel, Matthew will be studied as a Pastor in his community in applying Jesus' teaching to his own situation. Yearly.

LANGERHOLZ  
(Fall)

BLL 432: THE GOSPEL ACCORDING TO MARK

Introduction to Gospel form—and redaction—criticism. Exegesis of the Gospel. Mark's place in the theology of the primitive community. 1972-1973.

KARRIS

BLL 435: THE GOSPEL ACCORDING TO LUKE

Introduction to form and redaction criticism. Exegesis of the entire gospel with special reference to the most recent and the most significant redaction critical studies. Luke's place in the theologies of the Early Church. Yearly.

KARRIS  
(Spring)

BLL 440: THE GOSPEL ACCORDING TO JOHN

A critical-exegetical approach to John's text to arrive at his sources and to evaluate his theology, particularly on the mission of the Son and the Church. Yearly.

LANGERHOLZ  
(Winter)

BLL 450: PAULINE THEOLOGY

Pauline thought seen in his debt to and use of theological and cultural traditions and his theological disputes with his opponents. 1972-1973.

KARRIS

BLL 455: PAULINE EXEGESIS: ROMANS

Methodology used in the exegesis of a Pauline epistle. Paul's theological and cultural milieu. Detailed exegesis of the entire epistle. The epistles treated differ from year to year. Romans offered 1971-72.

KARRIS  
(Winter)

### BLL 500: SEMITIC THOUGHT AND CULTURE

Directed research and class discussion, centering on such elements of Israelite daily life as: Hebrew language and psychology; social life of the people; commerce and industry; labor and sports; natural topography; climate and rainfall; etc. Extended lectures on the Hebrew language are directed towards those students who do not intend a formal study of the language. Yearly.

STUHLMUELLER  
(Winter)

### BLL 502: PROBLEM OF AN O.T. THEOLOGY

The question to be discussed is the possibility of a "theology" of the O.T. as differentiated from a "history of religious thought" in the O.T. Views of Burrows, Eichrodt, von Rad, de Vaux, Vriezen, Wright, etc., to be considered. 1972-1973.

FOURNELLE

### BLL 508: BIBLICAL THEOLOGY OF CREATION AND CHAOS

Creation texts will be studied as indicators of the mystery of salvation, in which divine goals clash with human weakness and sinfulness, including chaos, yet leading to a new creation. The course will include eschatology and apocalyptic. 1972-1973.

STUHLMUELLER  
(Spring)

### BLL 510 (and HDS 510): THE CHRISTOLOGIES OF THE EARLY CHURCH

In the Early Church the significance of Jesus' life, death and resurrection was interpreted according to diverse theological and philosophical models. The Christologies of selected Apostolic Fathers. Christologies of selected Apologists.

HAYES and KARRIS  
(Winter)

### BLL 518: INTERTESTAMENTAL LITERATURE

Historico-cultural-religious developments of the period. Jewish apocalyptic and its influence on the religious thought of the Jews. Implications for New Testament study. 1972-1973.

FOURNELLE

### BLL 520: LITURGY OF THE SYNAGOGUE: I

A survey of worship forms in the contemporary American Synagogue with special reference to the common thread and variations in the Jewish denominations, Orthodox, Conservative and Reform. This course will, over a two-year cycle, offer the students an in-depth view of the entire Jewish Liturgical cycle.

PERELMUTER  
(Fall)

### BLL 521: LITURGY OF THE SYNAGOGUE: II

The liturgy of the Day of Atonement. 1972-1973.

PERELMUTER

BLL 522: LITURGY OF THE SYNAGOGUE: III

Liturgy of the Pilgrim Festivals (Passover, Pentecost and Tabernacles) and the "minor festivals" and the Jewish rites de passage. 1972-1973.

PERELMUTER

(Spring)

BLL 523: CONTEMPORARY JEWISH THOUGHT

An examination of the basic Jewish influence in contemporary thought and the influences shaping Jewish thinkers and theologians of our time. Existentialism, Mysticism, Zionism as they influence Orthodoxy, Conservatism and Reform as well as the secular scene, will be examined. Yearly.

PERELMUTER

(Spring)

BLL 524: READINGS IN RABBINIC LITERATURE: I

Ethics of the Fathers. Careful examination of a Mishna text which gives an insight into Rabbinic thought and methodology. Yearly.

PERELMUTER

(Fall)

BLL 525: READINGS IN RABBINIC LITERATURE: II

An examination of Rabbinic interpretation and variations on themes from the Book of Genesis. Yearly.

PERELMUTER

(Fall)

BLL 356: RABBINIC JUDAISM AND THE EARLY CHURCH

An examination of the nature of Rabbinic Judaism out of which Christianity emerged and with which Christianity co-existed over the centuries. An effort at achieving an insight into the approach and the mind of Rabbinic Judaism through an examination of the pertinent literature. 1972-1973.

PERELMUTER

BLL 527: READINGS FROM JEWISM SOURCES: I

Readings from Midrash Mekilta, a Rabbinic Commentary on the Exodus. 1972-1973.

PERELMUTER

BLL 528: READINGS FROM JEWISH SOURCES: II

A Rabbinic view of the first ten chapters of Genesis as seen through readings from Midrash Rabba. 1972-1973.

PERELMUTER

BLL 530: QUMRAN

The Qumran sectaries and their "Library" will be studied for the light they can throw on biblical studies, particularly the New Testament and its community.

FOURNELLE

(Spring)

**BLL 535: THE RESURRECTION TEXTS IN THE GOSPELS AND  
ST. PAUL**

The biblical background of the theme of resurrection. The hermeneutic of the empty tomb and apparitions. 1972-1973. LANGERHOLZ

**BLL 540: CHRISTIAN APOCALYPTICISM**

Its Christology, Ecclesiology and Eschatology as presented in the Book of Revelations. LANGERHOLZ (Spring)

**BLL 555: THEOLOGY OF THE "WORD OF GOD"**

With the O.T. prophetical theology of the "Word of God" as background, the "Good News" is studied in selected passages of the N.T. literature. LANGERHOLZ (Spring)

**BLL 560: "MINISTRY" IN THE NEW TESTAMENT**

How the early Christian community understood and related the *Diakonia*, the Ministry, to the Word, to prayer, and to the "Saints."

LANGERHOLZ (Winter)

**BLL 572: THE ETHICAL TEACHING OF THE EARLY CHURCH**

How do the words, life, death and resurrection of Jesus of Nazareth function ethically in the Early Church? How and why did the Early Church borrow its ethical norms from its Jewish and Gentile contemporaries? The Sermon on the Mount. The Epistle of James. Paul. The Pastoral Epistles. The Didache. The Shepherd of Hermas. The Apologists. The Sentence of Sextus.

KARRIS (Spring)

**B. DEPARTMENT OF HISTORICAL AND DOCTRINAL STUDIES  
(HDS)**

Staff: Roger Arnold, Nicholas Crotty (Sabbatical), Zachary Hayes (Chairman), Damien Isabell, Basil Johnson, Jerome Kries, Hugh McElwain, Eric Meyer, Lawrence Nemer, Gilbert Ostdiek, John Pawlikowski, Donald Skerry.

## HDS 300: DOCTRINAL DEVELOPMENT IN THE EARLY CHRISTIAN COMMUNITY

An analysis of emerging theological themes in the early Church Writers and Councils. Special emphasis on Christological and Trinitarian themes.  
Yearly.

McELWAIN  
(Fall)

## HDS 302: THE EARLY EXPANSION OF CHRISTIANITY

A study of the Church as it encounters new cultures—as it moves out of a familiar world into a strange world. An analysis of how the new affected its institutions, theology and religious life, and of how the Christian Community in turn affected the social and political life of the world it encountered. Major considerations will be: the Jewish Christian Community becoming Greek (Early Theology and Heresies, Basic Institutions), becoming Roman (the African Experience, Political-Ecclesial Structures, the Golden Age of the Fathers), becoming Byzantine (Cesaro-Papism and Episcopalisim, the Christological and Trinitarian Debates, Leo I and Primacy) while at the same time elsewhere becoming something new (Barbarian Invasions, Gregory I and a new world).

Yearly.

NEMER  
(Fall)

## HDS 305: HISTORY OF THEOLOGY IN THE MIDDLE AGES

A critical, Christian, theological evaluation of the effort, presuppositions, and conclusions of a select number of medieval theologians from Boethius and Pseudo-Denis to Pope Leo X:

- I. Neo-platonism; Christian humanism;
- II. Aristotelian metaphysics; the scholastic method;
- III. Nominalism; "The Via Moderna";
- IV. The notion of reform.

Yearly.

KNIES  
(Winter)

## HDS 307: THE CHRISTIANIZATION OF EUROPE

A study of the Church's encounter with pagan nations, of the evangelization and conversion of these nations, of the development with Islam, of a synthesis of life. An analysis of how the task affected Church life and thought, and of how the Church affected the world. Major considerations will be given to: the Clovis Experience, the Medieval Missionary, Charlemagne—an end and a beginning, the creation of the Papal States, corruption in the West and enlightenment in the East, the growth of a Christian culture: theology, philosophy, social and political structures, the encounter with Islam-Crusades, the 13th—Greatest of Centuries, exile and breakdown. Yearly.

NEMER  
(Winter)

## HDS 310: CHRISTIANITY IN THE RENAISSANCE AND REFORMATION

Factors influencing the breakdown of the medieval synthesis. Renaissance thought and style chiefly in relationship to the Church. Writings of the Reformers, and the position of Trent. Yearly.

NEMER and WICKS  
(Spring)

## HDS 415: TRENDS AND TENSIONS IN THE CHURCH IN THE 19th and 20th CENTURIES

This course will include a discussion of theological controversies of the 19th Century and Vatican I: the Church and liberalism; modernism; the biblical, liturgical and ecumenical movements of the 20th Century; and the Church and totalitarian states, especially Nazi Germany. 1972-1973.

T.B.A.

## HDS 420: DEVELOPMENT OF CATHOLICISM IN THE U.S.

Biographical studies. Special problems and achievements of the American Church. 1972-1973.

T.B.A.

## HDS 422: 19TH CENTURY EUROPE AND WORLD MISSION

A study of the Church as it encounters the new world born of the French Revolution, of how it affects and is affected by social and political considerations, of imperialism (Church and State), and of the missionary expansion in the late 19th and early 20th centuries. Major considerations will be given to: the Church's encounter with French and Italian political liberalism, with German philosophical and theological liberalism, with English scientific and political liberalism; the Church's response in the Syllabus of Errors and Vatican I; Europe in Asia and Africa; Mission as Structure; the hesitant growth of local Churches; a western Christianity in a non-western world.

NEMER  
(Winter)

## HDS 430: THE PROBLEM OF GOD

A detailed study of the meaning of Christian theistic faith in the light of the problems raised by contemporary atheism and scientific developments. Yearly.

HAYES (Sec. 1)  
MEYER (Sec. 2)  
(Fall)

## HDS 435: ORIGINS AND ESCHATOLOGY

A study of the Christian symbols concerning the origins of man, the world and evil; a correlative investigation of finality and eschatological symbolism. Yearly.

HAYES (Sec. 1)  
MEYER (Sec. 2)  
(Spring)

#### HDS 440: CHRISTOLOGY

An investigation of the structure and meaning of the Christian understanding of salvation with particular emphasis on the problem of Christian origins. Yearly. HAYES (Sec. 1) and MEYER (Sec. 2)  
(Winter)

#### HDS 445: THEOLOGY OF THE CHURCH

A study of the origins of the Church; the relation of the Kingdom to the Church; the basic images and themes in Scripture and tradition; the development of ecclesiastical office; and the relation of the Church to the world. Yearly.

MEYER (Winter)  
HAYES (Spring)

#### HDS 447: CHURCH AND STRUCTURE

A study of ecclesiological thought and attempts to concretize the theory, particularly in legal structures. The course involves historical survey, as well as examination of the contemporary tensions between theory and structure. Treats theory and practical problems of interpretation of law in the contemporary Church. Yearly.

BONNER  
(Fall)

#### HDS 450: THEOLOGY OF THE EUCHARIST

Scriptural origins. Early liturgical texts. The Greek theological developments. The growth of medieval piety and scholastic doctrine. The Reformation dispute. Rediscovery of the meal aspect and other contemporary problems. Yearly.

OSTDIEK (Fall)  
JOHNSON (Winter)

#### HDS 455: SACRAMENTS OF INITIATION

General sacramental theology and the problem of contemporary symbols. Christian initiation, its institutional process and theology. The disintegration of the initiation structural process and the resultant Western theology of baptism and confirmation. The problem of infant baptism, physical sacramentalism and the response of faith. Yearly.

OSTDIEK  
(Fall)

#### HDS 460: SACRAMENTS OF HEALING AND VOCATION

Conversion in the New Testament. The process from one conversion to many conversions, from public to private penitential structures and the theological implications of this change. Prayer for the sick and the development of the "last anointing." Marriage as a secular event and the scholastic sacrament of marriage. The laying-on of hands in the New Testament. Ordination to a specific function and the necessity for leadership qualities. Yearly.

OSTDIEK and JOHNSON  
(Spring)

## HDS 470: DYNAMICS OF CHRISTIAN CONSCIENCE FORMATION

The course will cover the following four topics: first, the phenomenological analysis of the functions which make it possible for an individual to operate morally; secondly, the process whereby a person sets up for himself a particular value system; thirdly, the main obstacles to moral development; fourthly, the place of Christ in the development of a morally mature individual.

ARNOLD  
(Fall)

## HDS 475: THEOLOGICAL FOUNDATIONS OF SOCIAL ETHICS

The course will attempt to establish the basis for the Christian commitment to social ethics. Some consideration will be given to biblical and doctrinal problems that have frequently lessened this commitment in the past. Readings will be from the works of Reinhold Niebuhr, Joannes Metz, H. R. Niebuhr, Rosemary Reuther and others.

PAWLICKOWSKI  
(Spring)

## HDS 490: DEVELOPMENT OF CHRISTIAN SPIRITUALITY

ISABELL  
(Fall)

## HDS 502: THEOLOGICAL METHODOLOGY

An investigation of the method in theology proposed by Bernard Lonergan, including functional specialties; horizons and categories; human good, values and beliefs; meaning; and religion.

SKERRY  
(Spring)

## HDS 510 (and BLL 510): CHRISTOLOGIES OF THE EARLY CHURCH

In the Early Church the significance of Jesus' life, death and resurrection was interpreted according to diverse theological and philosophical models. The Christologies of representative New Testament authors. Christologies of selected Apostolic Fathers. Christologies of selected Apologists.

HAYES and KARRIS  
(Winter)

## HDS 515: ART OF CHRISTIAN CELEBRATION

A study of the nature of ritual and the laws of ritual development. Analysis of the constitutive elements of rite (sign and symbol, language, gesture, music, dance) and their relationship to the ministerial role in celebration. A consideration of certain problems and developments in liturgical experimentation.

OSTDIEK and JOHNSON  
(Winter)

HDS 522: THEOLOGICAL IMPACT OF TEILHARD DE  
CHARDIN

Discussion of the major writings of Teilhard on the fact of evolution and its implications on theology, especially in the areas of Origins, Christology and Church.

McELWAIN  
(Fall)

HDS 526: THOUGHT OF L. DEWART

An investigation of the fundamental question raised by Dewart; the criticisms and reactions to his position; the development of his position in his latest writings.

HAYES  
(Fall)

HDS 535: ALTIZER AND RADICAL THEOLOGY

Analysis of the movement called "radical theology." Catholic response to the "Death of God" theology.

MEYER  
(Spring)

HDS 570: THEOLOGY OF REVOLUTION

An examination of historical, theological and contemporary readings on revolution. Authors to be read include Brinton, Fanon, Arendt, Dewart, Debray and Shaull.

PAWLICKOWSKI  
(Winter)

HDS 572: THE ETHICAL TEACHING OF THE EARLY CHURCH

How do the worlds, life, death and resurrection of Jesus of Nazareth function ethically in the Early Church? How and why did the Early Church borrow its ethical norms from its Jewish and Gentile contemporaries? The Sermon on the Mount. The Epistle of James. Paul. The Pastoral Epistles. The Didache. The Shepherd of Hermas. The Apostologists. The Sentence of Sextus.

KARRIS  
(Spring)

HDS 575: PRAYER AND SOCIAL ACTION

An examination of prayer as a basic source for a commitment to social action. Readings from the biblical prophets, Medieval mystic literature, Luther, Jewish mystical literature, Buber, Heschel, Novak and Merton.

PAWLICKOWSKI  
(Spring)

## C. DEPARTMENT OF CHRISTIAN MISSION AND MINISTRY (CEM).

Staff: John Boberg, Dismas Bonner (Chairman), Lois Dideon, Dennis Geaney, Sebastian MacDonald, Eugene Mainelli, Robert Mallonee, Thomas More Newbold, Donald Skerry.

### CMM 300: THE CHRISTIAN IN HUMAN COMMUNITY

This course introduces the student to the study of theology in terms of broad vision of human community. He is brought to an awareness of the varied communities of which he is a member, and of the influences they exert upon him. The implications for faith and theology of this communal context are stressed. Yearly.

STAFF  
(Fall)

### CMM 305: THE CHRISTIAN IN A CULTURAL COMMUNITY

Art, literature, audio-visual media, education and other benefits associated with the cultural community surrounding the student will be introduced and commented upon in this course. The interplay between man and his culture will be highlighted, especially the significant images that thrive in the present culture and mediate the theological enterprise. Yearly.

STAFF  
(Fall)

### CMM 310: THE CHRISTIAN IN SOCIAL AND POLITICAL COMMUNITY

The student's keen sensitivity to the society and the political structure about him will be addressed in this course, in an effort to relate this vivid awareness to the life of faith and the function of theology. Special effort will be made to capture this important factor of human community on the local (i.e., Chicago and Hyde Park) level. Yearly.

STAFF  
(Winter)

### CMM 315: THE PERSON AS LOCUS OF COMMUNITY

The role of community in mediating faith and theology is ultimately reducible to the human person within community. An adequate introduction to the study of theology must lead the student to appreciate the dynamics of his own person as a communal agent, and the impact this has upon his approach to theology and his expectations from it. Yearly.

STAFF  
(Winter)

### CMM 320: CHRISTIAN LIFE AND HOLINESS

The obvious response of the student to a special Christian call is here

acknowledged, and the attempt is made to gather the implications of this vocation-response, in terms of the study of theology. Certain factors constitutive of this dialectic will be isolated, i.e.: prayer, celebration, worship, liturgy, asceticism, mysticism and especially the various strands of spirituality represented in the religious communities comprising CTU. Yearly.

STAFF  
(Spring)

#### CMM 325: CHRISTIAN MINISTRY TO CONTEMPORARY COMMUNITY

The variety of approaches to community achieves a certain unity in ministry. The student approaches theology pastorally above all else, and rightfully expects his sense of mission to correspond to his sense of community. Ministry to community represents the fulness that alone introduces the student to the heart of theology. Yearly.

STAFF  
(Spring)

#### CMM 400: THE SOURCES OF PASTORAL PSYCHOLOGY

An historical survey of contemporary psychotherapy, with emphasis on Freud, Jung and the trend toward existential synthesis in psychotherapy. Yearly.

NEWBOLD  
(Fall)

#### CMM 405: BASIC TYPES OF PASTORAL COUNSELING

A discussion of the basic types of pastoral counseling in terms of goals, techniques and practices. A presentation and discussion of some typical situations in pastoral care. Yearly.

NEWBOLD  
(Fall and Spring)

#### CMM 410: GUIDANCE AND SPIRITUAL DIRECTION

An examination of the relationship between techniques from the fields of guidance and counseling and the minister's role as spiritual director.

ISABELL  
(Winter)

#### CMM 415: SELF-UNDERSTANDING OF THE MINISTER IN PASTORAL CARE

A seminar based on the premise that men act out of images. We will seek to understand the self concept of ministers, which is presented in Scripture, the Church's Tradition, and Contemporary Religion so that each participant becomes more aware of his own self-understanding as a minister.

MALLONEE  
(Winter)

#### CMM 420: LEGAL ASPECTS OF THE SACRAMENTS

A survey of present canonical prescriptions, conciliar norms and cur-

rent practical application of legislation regarding the administration and reception of the sacraments. Particular emphasis on matrimonial law and practice. Yearly.

BONNER  
(Winter)

**CMM 425: STRUCTURES OF RELIGIOUS LIFE**

Theological background of religious structures and law, current norms of law dealing with religious. Principles and practical aspects of religious life, its renewal and adaptation.

BONNER  
(Spring)

**CMM 430: INTRODUCTION TO MISSIONOLOGY**

A survey of Catholic thought on the missions up to and including Vatican II: the nature and purpose of missions; missionary methods.

BOBERG  
(Spring)

**CMM 435: THEOLOGICAL PERSPECTIVES ON MISSION**

Examination and analysis of Vatican documents; new dimensions of a more eschatologically oriented theology, especially for problems of development and relation to Non-Christian religions.

BOBERG  
(Fall)

**CMM 440: CHRISTIANITY IN WORLD HISTORY**

A study of Christianity's relation to culture and cultural change à la van Leeuwen, Tillich, Dawson.

BOBERG  
(Winter)

**CMM 450: PRACTICUM IN PREACHING**

A workshop style criticism of written and delivered sermons. Individual criticism and practice using video-tape equipment.

SKERRY  
(Fall and Winter)

**CMM 455: SERMON DESIGN: METHODS AND THEORY**

Study and practice in the basic elements of sermon production: creativity in sermon preparation; determining the theme; organization; style; delivery; and judging results.

SKERRY  
(Winter)

**CMM 462: SEMINAR ON THE ANALYSIS OF ADULT EDUCATION PROGRAMS IN THE CHURCH**

A survey of programs in churches for adults, with a critical analysis of their methods, goals and achievements, and the formulation of basic principles of adult educational programs in the church in the light of a proven need and the greater insistence upon the formation of this age level by Church authorities.

MAINELLI  
(Fall)

CMM 480-485-490: FIELD EDUCATION PROJECT: I, II, and III.  
GEANEY and DIDEON  
(Year long)

CMM 495: CLINICAL PASTORAL EDUCATION (CPE)

CMM 496: PASTORAL TEACHER EDUCATION (PTE)

CMM 497: PASTORAL INTERNSHIP (PI)

CMM 495, 96, & 97: By arrangement with Director of Field Education.

CMM 506: SEMINAR: THEOLOGICAL IMPLICATIONS OF  
FREUD AND JUNG

A discussion of the Freudian texts on religion and morality. Reading  
and discussion of the texts of Jung on the nature of religious experience.

NEWBOLD  
(Fall)

CMM 508: EXISTENTIAL PSYCHOTHERAPY AND PASTORAL  
PRACTICE

This course examines the important influence that existential philosophy  
has come to have upon the development of psychotherapy. Emphasis  
will be placed upon the contributions to psychotherapy made by the  
existential analysis and interpretation of individual experience in a crisis  
society. The authors studied will be: Paul Tillich, Ludwig Binswanger,  
Medard Boss, Thomas Hora, F. J. J. Buystendijk, Rollo May and Eugene  
Kahn.

NEWBOLD  
(Spring)

CMM 520: THE MINISTER AS MANAGER

This course is designed to give potential priests skills in management,  
particularly as applied to voluntary organizations; relevant social science  
data will be explored through lectures, readings, laboratory exercises,  
case studies, and field experience covering specific areas of management  
practice, such as group decision-making, supervision, data collection, per-  
sonal style, and organizational models.

T.B.A.  
(Winter)

CMM 530: READINGS IN AREA STUDIES

Individually guided reading program in the history and culture of spe-  
cific countries, as well as their present social, economic and religious  
situations.

BOBERG  
(Fall)

### CMM 535: DEVELOPMENT OF THE CHRISTIAN COMMUNITY

An investigation of the theological, psychological and sociological basis of Christian community; the movement from non-community to community through the stages of pre-evangelism, kerygma and catechesis; the relationship of community development on the socio-economic plane.

BOBERG  
(Winter)

### CMM 540: CONTEMPORARY MISSION PROBLEMS

A seminar that investigates the relation of mission to colonialism and the problems in a post-colonial period of nationalism. Individual students will be expected to concentrate on one country or area.

BOBERG  
(Spring)

### CMM 550: THEOLOGY OF PREACHING

An investigation of the biblical and theological foundations of the meaning and importance of preaching. A study of the phenomenology of human speech in an attempt to correlate the biblical and theological with today's preacher.

SKERRY  
(Fall)

### CMM 555: COMMUNICATIONS MEDIA: THEIR EFFECTS AND USES

An exploration of the cultural influences of communications media, historical as well as contemporary, especially the way in which they have effected communication trends, perception, value formation, and their meaning for the communication of the Word of God.

SKERRY  
(Spring)

### CMM 560: SEMINAR ON THE EDUCATIONAL MISSION OF THE MINISTRY: GOALS, PRIORITIES, PROBLEMS, PROGRAMS AND METHODS

An exploration of the educational aspect of the ministry and the various forms it takes, not primarily in the schools, but in the ordinary functioning of the priestly office wherever it is exercised. The stress here is on the Minister himself as "communicator," and how he can do this more effectively precisely as educator, or as one who helps others in the process of understanding their experiences in the full Christian dimension.

MAINELLI  
(Spring)

REGISTER OF STUDENTS—197~~0~~<sup>2</sup>-197~~1~~<sup>2</sup>

FIRST YEAR	COMMUNITY OR DIOCESE	HOME
BALIK, L.	S.V.D.	Fort Atkinson, Iowa
BAUER, D.	S.V.D.	Toledo, Ohio
BUJNOWSKI, P.	C.P.	Chicago, Illinois
CALLAHAN, V.	O.F.M.	Bridgeport, Connecticut
CONLEY, J.	C.P.	Chicago, Illinois
CONRAD, F.	S.V.D.	Girard, Pennsylvania
COTTINGHAM, P.	C.S.Sp.	Jacksonville, Alabama
CURRAN, D.	O.S.A.	Dublin, Ireland
DEFFENBAUGH, T.	O.S.A.	St. Louis, Missouri
DENISSEN, R.	O.Pream.	DePere, Wisconsin
FELDNER, W.	S.V.D.	Milwaukee, Wisconsin
FENSKE, T.	O.F.M.	Parma, Ohio
FISCHER, A.	O.F.M.	Trenton, Illinois
FLOWERS, R.	S.V.D.	Storm Lake, Iowa
GINS, P.	O.S.M.	Columbus, Ohio
GRUBB, F.	O.Praem.	Santa Fe, New Mexico
HACKBARTH, E.	O.Praem.	Hilbert, Wisconsin
HOFFMAN, G.	C.P.P.S.	Hermiston, Oregon
HOYING, R.	C.P.P.S.	Celina, Ohio
JAGDFELD, L.	O.F.M.	Oak Brook, Illinois
JANIK, E.	S.V.D.	Elyria, Ohio
JENDRASZAK, B.	O.S.A.	Chicago, Illinois
JOHNSON, D.	S.V.D.	Moreauville, Louisiana
KENDZORA, D.	S.V.D.	Chicago, Illinois
KOHN, I.	C.S.Sp.	Detroit, Michigan
KRANTZ, E.	C.P.P.S.	Atwater, Ohio
LANGENKAMP, J.	C.P.P.S.	St. Henry, Ohio
LAGANIA, R.	S.V.D.	New Orleans, Louisiana
LESSARD, W.	C.P.P.S.	Richmond, Virginia
LUEBBERT, S.	C.P.	Florissant, Missouri
McCARTNEY, P.	C.S.Sp.	Toledo, Ohio
McQUILLAN, C.	C.S.Sp.	Staten Island, New York
MARTINEZ, V.	O.S.M.	San Lorenzo, Puerto Rico
MASSARO, P.	C.S.Sp.	Norbert, Pennsylvania
MONNIN, D.	C.P.P.S.	Russia, Ohio
MONZYK, J.	C.P.	Washington, Missouri
NAIRN, T.	O.F.M.	Cleveland, Ohio
O'GRADY, D.	O.S.A.	Chicago, Illinois
PATTEN, P.	C.S.Sp.	Detroit, Michigan
PSCZOLA, R.	O.F.M.	Chicago, Illinois
ROCHFORD, E.	S.V.D.	Cedar Rapids, Iowa
RYAN, J.	C.P.	Cleveland, Ohio

SIEG, R.	O.F.M.	Cleveland, Ohio
THELEN, G.	S.V.D.	Fowler, Michigan
THOMAN, J.	C.P.	Cincinnati, Ohio
URODA, S.	S.V.D.	Detroit, Michigan
VADNAL, R.	S.V.D.	Cleveland, Ohio
VANDERVEST, L.	O.Pream.	Luxemburg, Wisconsin
WARRINGTON, R.	O.S.A.	South Holland, Illinois
WEIMAN, M.	C.S.Sp.	Pittsburgh, Pennsylvania
WINTER, R.	C.P.P.S.	Rensselaer, Indiana
YEARGIN, R.	C.P.	Reno, Nevada

SECOND YEAR	COMMUNITY OR DIOCESE	HOME
ALDWORTH, T.	O.F.M.	Chicago, Illinois
ANICH, K.	S.V.D.	Mukwonago, Wisconsin
AUBREY, K.	S.V.D.	Des Plaines, Illinois
BERNARD, R.	S.V.D.	St. Martinsville, Louisiana
BALLARD, J.	O.F.M.	Memphis, Tennessee
BILSKI, T.	O.F.M.	Cleveland, Ohio
BOU, P.	S.V.D.	Chicago, Illinois
CAPALBO, K.	O.F.M.	Bellwood, Illinois
CARLOS, J.	O.F.M.	Joliet, Illinois
CERTIK, R.	C.P.	Chicago, Illinois
CHARBONNEAU, G.	O.S.M.	Detroit, Michigan
COMEILLA, G.	O.S.M.	Waukegan, Illinois
DEAN, E.	O.F.M.	Nashville, Tennessee
DIESBOURG, R.	M.S.C.	Geneva, Illinois
FEDERSPIEL, J.	C.P.	Port Washington, Wisconsin
GRAHAM, J.	S.V.D.	Epping, N.S.W., Australia
HANEY, M.	O.F.M.	Columbus, Nebraska
HILGERT, J.	C.P.	Mason, Michigan
HORSTMAN, J.	S.V.D.	Cloverdale, Ohio
JADCHEW, J.	C.P.P.S.	Parma, Ohio
JENKINS, L.	S.V.D.	Palm Desert, California
JESCHKE, R.	S.V.D.	Elmhurst, Illinois
KESTERSON, J.	O.F.M.	Indianapolis, Indiana
KMIEC, W.	O.F.M.	Chicago, Illinois
KRATZ, C.	O.Praem.	Green Bay, Wisconsin
KUTSICK, A.	S.V.D.	Detroit, Michigan
LESCHAK, M.	S.V.D.	Pittsburgh, Pennsylvania
LUKSETICH, D.	O.S.A.	Chicago, Illinois
McCABE, M.	O.F.M.	Madison Lake, Minnesota
MENCSIK, J.	C.P.P.S.	Troy, Ohio
MERTEN, T.	O.F.M.	Omaha, Nebraska
NEVILLE, T.	O.S.A.	Chicago, Illinois
OVERMANN, J.	S.V.D.	Jesup, Iowa
POPPE, D.	C.P.	Louisville, Kentucky
RECKAMP, R.	S.V.D.	Harvard, Illinois

REITHMAIER, P.	O.S.M.	Frankfort, Illinois
SPENCER, W.	O.F.M.	West Monroe, Louisiana
SPERANZA, P.	M.S.C.	Wheaton, Illinois
TAYLOR, D.	Pittsburgh	Cincinnati, Ohio
WILL, R.	C.P.P.S.	Chickasaw, Ohio
WOLFF, R.	S.V.D.	Dayton, Ohio

THIRD YEAR	COMMUNITY OR DIOCESE	HOME
BAKER, J.	M.S.C.	Lebanon, Pennsylvania
BRENNAN, P.	C.P.	St. Louis, Missouri
BUDENHOLZER, F.	S.V.D.	Clarendon Hills, Illinois
CHENEVEY, R.	C.P.P.S.	Canal Fulton, Ohio
COENS, F.	O.F.M.	Quincy, Illinois
DANNA, S.	O.F.M.	Monroe, Louisiana
DAY, J.	C.P.	East Alton, Illinois
GUILLORY, C.	S.V.D.	Lafayette, Louisiana
KAVCAK, J.	M.S.C.	Nazareth, Pennsylvania
KOLEGA, R.	C.P.P.S.	Chicago, Illinois
McGRAITH, R.	O.S.A.	Chicago, Illinois
MILLER, J.	C.P.P.S.	Lima, Ohio
OHNER, J.	O.S.A.	Chicago, Illinois
PATTERSON, J.	C.P.P.S.	Walcottville, Indiana
PAWLICKI, J.	S.V.D.	Bay City, Michigan
PFEIFER, J.	O.F.M.	Humphrey, Nebraska
QUINN, P.	O.S.A.	Evergreen Park, Illinois
SCHWIETERMAN, D.	S.V.D.	Celina, Ohio
SIMON, M.	C.P.P.S.	La Monte, Minnesota
STITH, E.	C.P.P.S.	Akron, Ohio
WEBBER, D.	C.P.	Des Moines, Iowa

FOURTH YEAR	COMMUNITY OR DIOCESE	HOME
BOWENS, C.	O.S.M.	County Cork, Ireland
BROWN, B.	O.S.A.	Chicago, Illinois
BRUMM, G.	S.V.D.	Townsville, Australia
CAMPBELL, J.	M.S.C.	Elmhurst, Illinois
CARDY, W.	O.F.M.	Chicago, Illinois
CORBETT, P.	Ft. Wayne-So. Bend	South Bend, Indiana
CREPEAU, J.	O.S.A.	Detroit, Michigan
DAVINO, L.	O.F.M.	Chicago, Illinois
DOBUCKI, K.	O.F.M.	Cleveland, Ohio
FIGUREL, R.	M.S.C.	Altoona, Pennsylvania
FONCK, B.	O.F.M.	Elmhurst, Illinois
GABRUS, A.	O.F.M.	Ashland, Wisconsin
HAMILL, W.	O.S.A.	Tulsa, Oklahoma
KIRBY, J.	S.V.D.	Rialto, California

KORDEK, F.	O.F.M.	Chicago, Illinois
KUTYLO, P.	S.V.D.	Augusta, Georgia
LESSARD, R.	M.S.C.	East Hartford, Connecticut
McCARTHY, D.	O.S.M.	Country Cork, Ireland
MILLARD, D.	S.V.D.	Mackay, Old, Australia
O'CONNOR, M.	O.S.A.	Chicago, Illinois
PAYNE, C.	O.F.M.	Detroit, Michigan
PICHITINO, J.	C.PPS.	Carlsbad, New Mexico
PIERK, G.	S.V.D.	Germany
PINS, H.	S.V.D.	Earlville, Iowa
RIEBE, G.	S.V.D.	Gardena, California
SCHWAB, J.	S.V.D.	Deshler, Ohio
SPRAGUE, J.	M.S.C.	Waterton, New York
STEINBRUNNER, J.	C.PPS.	Burkettsville, Ohio
SZUKALA, J.	O.S.M.	Chicago, Illinois
TIMP, F.	S.V.D.	Freeport, Minnesota
VITI, J.	M.S.C.	Nazareth, Pennsylvania

SPECIAL STUDENTS   COMMUNITY OR DIOCESE                    HOME

RUNDE, L.	O.F.M.	Teutopolis, Illinois
STUDER, F.	O.S.B.	Collegeville, Minn.





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